



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

the soul and has also included a brief survey of oriental teachings, many of which, arising as they do from similar motives, are recognizably akin to those of western origin, and some of which enter, directly or indirectly, into the tangled warp and woof of western speculations. The story which he tells is that of the historical foundations of our psychological systems. It is one of absorbing interest as it is set forth in these pages in a style and manner that illuminate its intricacies, enabling one to preserve a sense of the connection that unites the particulars into a whole. The book seems fitted to become a standard on its subject for a good while to come. A well-selected bibliography, some thirty pages of notes at the end (thus avoiding footnotes to the text), and a full index add to its usefulness.

H. N. GARDINER.

SMITH COLLEGE.

*A First Book in Metaphysics.* By WALTER T. MARVIN. New York, The Macmillan Co., 1912.—pp. xiv+271.

This clear and simple *vade mecum* through the literature of contemporary realism is also the most systematic statement of "new realism" extant. It is written with the end in view of providing a text adapted to the Oxford or preceptorial method of instruction. Its 22 chapters and 3 appendices average less than 10 pages each, and each chapter, indeed, each important topic, is followed by a list of references "for further study" and another "for advanced study." The style is simple and definite, and the discussion ranges over the whole field of natural science, dipping frequently into the history of science and philosophy. Illustrations occur in almost every paragraph, and are throughout apt. In short, the book is in form admirably adapted to the purpose for which it was written, it being assumed that work with the text will be supplemented with conferences with students in small groups on the readings. Moreover, in both the arrangement of topics, the statement of problems and the content of the discussion, one finds much that is fresh and at times delightfully original.

It should be added, however, that, for an introduction to philosophy, many will find the book both dogmatic and extremely partisan. This is deliberate, on Professor Marvin's part, and has an obvious pedagogical purpose. He aims to present consistently one contemporary philosophical tendency, namely, "that type of neo-realism which is a return at least to the spirit, though not always to the letter, of Plato and Aristotle." Not even the negative criticism that has been aimed at the new realism in recent years is fairly represented either in the discussion or in the references for further study. Accordingly, the instructor may be compelled by the inquiries of his students to refer them to the writings of Dewey, Bode, A. W. Moore, Lovejoy, and many others. One misses also the names of Reid, Stewart and McCosh, writers with whom one would expect Marvin to be in close sympathy because his views are more closely related to theirs historically than to any others. Finally, as the text maintains that the closest intimacy should obtain between science and phi-

losophy, it should be observed that the term science is used to mean *Naturwissenschaften* rather than *Geisteswissenschaften*, and among the former it is apparently mathematics, mechanics, and physics that Marvin has chiefly in mind. Hence the philosophy of this book resembles, in this respect, that of Descartes rather than that of Plato, Hume or Hegel. A large part of the discussion pertains to the logical method of this limited group of sciences and to problems belonging to these sciences themselves. The great fact of life, which as the twentieth century opens begins to loom larger than any other fact in the world's thought, is of less significance to this philosophy than mathematics. Especially the life of man, except as an exercise of mathematical intelligence, is hard to trace in these pages. Excepting the chapter on Nominalism and Platonic Realism and the general tone of noble seriousness pervading the book, I do not find here a return to the spirit of Plato and Aristotle, for the spirit of Plato and Aristotle was predominantly, profoundly ethical and human. That philosophy, science, and other products of civilization have ever been regarded as functions of self-maintaining *action* is nowhere clearly indicated in this book. In classifying and defining philosophical opinions and tendencies, brief, inadequate and sometimes misleading references are made to modern philosophical movements, and these seriously need supplementation and correction in the class room.

Philosophy is defined as the logically First Science, being concerned with the "indemonstrables and indefinables of all our knowledge," and as the Science of Sciences (pp. 18, 19, 20), but the characteristic thing in this treatment is so-called "logical pluralism," which, as a metaphysic, means that there *are* terms and there *are* relations, "ultimate particulars" as well as ultimate universals. This fundamental pluralism gives a certain ambiguity to nearly every important epistemological term in the book. To choose only a few examples, we note the following. A fact is a "perceived truth" (p. 35); but again, the mere "noise" we "explain" by saying, there is a cricket on the hearth, is a fact (p. 37). Perception means (pp. 46, 103) "sense perception" (a thing that as a matter of fact does not exist) or perception of particulars, but (p. 104), "if we do, as I believe, perceive universals then such sciences as logic and mathematics may indeed be infallible." "The word 'world' or 'universe' is the name for the true and complete explanation of all facts" (p. 38). "The relation between *the world as perceived* (italics mine) and the world as conceived is that of fact and its explanation" (p. 49). It is the relation of a conclusion to its premise (p. 51). Nevertheless, "new things, new events, and perhaps even new elementary constituents of these things and events, are *potentially* in the present" (p. 135); and Marvin means that this newness is literal and absolute. Again, "whatever implies or is implied is a proposition" (p. 30). The realm of truth is the realm of the subsistent, and this includes the existent (p. 107). "The existential propositions constituting the world are a complete logical system" (p. 155). "The physical is a system of propositions made upon the one hand of facts, observable mathematical relations between terms, and on the other hand of the explanations of these

facts" (p. 238). And yet the problem of the nature of these ultimate terms between which relations shift and change throughout history is not elucidated: it stalks boldly through these pages and simply stares the reader out of countenance. Is implication a relation of sameness and continuity or merely suggestion? Is explanation based on identity, or merely the association of ideas? Knowing is defined (p. 25) as being "aware of some relation between one entity and another"; but is it the state of being aware, as is implied on p. 39 and elsewhere, or is it the "relation between one entity and another," as stated on p. 263? It is denied that the subsistent and the subjective are the same, and yet all that is meant by the subsistent entity is, by many objective idealists, meant by the absolute idea, and objective idealism is here classed as a species of subjectivism. This doctrine of the externality of relations, when translated as here into metaphysical meanings, apparently disposes of many of the controversies of modern philosophy by simply accepting the contentions of both parties and then appealing to this ultimate "pluralism" to justify the ambiguous position.

Nevertheless, this book has as a text many merits that are lacking in most introductions to philosophy.

G. A. TAWNEY.

UNIVERSITY OF CINCINNATI.

*The System of the Vedanta according to Bâdarâyana's Brahma-Sûtras and Cankara's Commentary thereon set forth as a Compendium of the Dogmatics of Brahmanism from the Standpoint of Cankara.* By PAUL DEUSSEN. Authorized translation by CHARLES JOHNSTON. Chicago, The Open Court Publishing Company, 1912.—pp. xiii, 513.

Professor Deussen, of Kiel, has labored with wonderful success at the task of making the philosophical thought of India intelligible to the West. This book, which originally appeared under the title of *Das System des Vedânta*, is one of the most notable of Deussen's many works. It gives the gist of the Upaniṣads as summarized in the Sûtras of Bâdarâyana and interpreted by the famous Cankarâcârya, one of the very greatest religious and philosophical thinkers that India has ever produced. The system of the Vedanta is a system of religious philosophy or philosophical religion, and may from this point of view be compared with the system of Spinoza. As a compendium of the dogmatics of Brahmanism, the work is important for comparative studies whether in religion or in philosophy. It is not exactly popular in character; nevertheless it is so arranged that the needs of all classes of readers are well met. For one who wishes to get at the gist of the Vedanta, the "short survey" at the end is sufficient. For the benefit of the expert in philosophy, theology, or Sanskrit all technical terms are given in transliterated forms, and the work is furnished with indices of all quotations from the Sanskrit, technical Vedanta terms, etc. The great topics dealt with in the book are the doctrines of Brahman, the World, the Soul, Transmigration of the soul, and Liberation from transmigration; or, in other words, Theology, Cosmology, Psychology,